3: Densmore E-5 (1919-1920) 1929
NQ18 Pawnee NQ18



No. 76. Song of a Warrior's Wife

*533
593

(Catalogue No. 1100)

Recorded by EFFIE BLAIN

White ♩. = 144 (♩ = 72)
Drum not recorded

FREE TRANSLATION

I wonder where he is sitting.
That person who comes and sits in my tipi.

*Analysis.*—In all renditions of this song the 7–8 and 3–4 measures were sung in exact time. Except for one minor third the melody progresses entirely by fourths and major seconds. It has a compass of 10 tones and contains the entire octave except the fourth.

*533 832 565 177 562 [124] Mr. James R. Murie and other old members of the tribe said that love songs, in the white man's use of that term, were unknown among the better class of Pawnee in the early days. According to Mr. Murie, there were four classes of Pawnee, the lowest being considered outcasts by the remainder of the tribe. These people camped near towns and worked for white people, from whom they obtained whisky. This class of Pawnee sang what were termed "crazy people's songs," which were associated with "love charms" and evil influences. No effort was made to secure examples of these songs. A change from the former attitude toward women, however, is shown in the following song which was said to be very old. It is not of so low a character as the "crazy people's songs," neither does it represent the high standard of life indicated in the former songs of this group. A girl married a man for whom she did not care and it would appear that, instead of adapting himself to the situation, he sought consolation elsewhere.

[837]

*533 *Analysis.*—This melody consists of two parts, the first of which contains the rhythmic unit. The second part begins with a succession of eighth notes, followed by a measure which preserves the count divisions of the rhythmic unit. The count divisions throughout the song were sung with special clearness. The song is transcribed as having B flat for its keynote but the third above that tone does not occur. Except for an ascending octave the only in-

4: Murie I-5 (no date) 1914 NQ18 Pawnee NQ18



622 756 778 However, there was one bundle jointly dependent upon animal powers and tirawahat, the keeper of which could appeal to both.

*Coups.* The Pawnee count coups but they are of no particular importance. 554 They do not qualify a man for service. A Pawnee must have consecrated 726 buffalo, wildcat skins, etc. This takes the place of the coup among other tribes; for important services one must have four or more of these consecration ceremonies to his credit.

535 *Eagle Dance.* There was long ago a kind of eagle dance in the Pitahauirata division, but we have no data upon it.

*Exchange of Wives.* According to the Pawnee, the Arikara exchange of 756 wives is due to the necessity of passing instructions through a woman and ● 837 not directly to a man. The Pawnee have no such conception or practice. Instruction among them is direct. An Arikara gives his wife to a medicine-man in order to learn his secrets. This is considered no disgrace to the woman but is spoken of in medicine ceremonies that people may know that she had been given away to receive instruction for her husband. By virtue of this she becomes the owner of all ceremonial animal skins and sacred bundles.

*Hunting Ceremonies.* There seem to have been no hunting ceremonies 224 for bear, but peculiar beaver ceremonies may be noted. When a trapping party took its first beaver, a special feast was given. The whole animal was cooked. The head, feet, and tail all went to the host. Every morsel must be eaten and the broth drunk. Then the bones were gathered up and thrown into the water. For no other animal are such procedures known. Eagle [223] trapping, for which there was a ritual, was formerly practised.

*Love Medicine.* 832 838 There were no love medicines as among the northern Indians. However, charms, songs, etc., to lure women were furnished by sexual perverts who lived somewhat apart and were in social disrepute.

*No-flight Idea.* 726 A lariat rope seems to have been in the war regalia and taken out with an organized war party. With this one could stake himself down before the enemy, if he chose, or had made the vow.

*Painted-Tipis.* 342 532 Among the Pawnee decorated tipis were the homes of medicinemen and, hence, bore animal symbols exclusively, or almost so. Deeds in war were painted upon robes, but not upon tipis.

*Sex Taboo.* Success in all shamanistic feats requires a period of restraint 834 in which women must not be so much as touched. While this is emphasized in the iruska narrative (p. 609) it is fundamental for all Pawnee medicine-men. Its appearance elsewhere in special connection with the modern iruska dance, suggests Pawnee influence.

*Smoking.* A Pawnee man was not permitted to smoke until he had 276 performed certain qualifying ceremonies. Only a relatively small number

9: Linton E-4 (no date) 1923
NQ18 Pawnee NQ18



754 purposes. Their guardians were certain animals which
[776] were conceived of as having evil spirits. They were
[565] recruited from the lower classes in the tribe, and were feared and disliked by the better element. Like the medicine men, they were organized into a society, but nothing is known of their ceremonies.

756 The Pawnee medicine men were organized into a number of societies which were united by certain secrets which they had in common. In addition to these secrets, which were known to all medicine men, but concealed from the rest of the tribe, each society and even each member had individual secrets. The oldest of these societies was that of the Pumpkin Vine village all of whose members were said to have originally been medicine men. Its members derived their powers from a number of different guardians. In the other medicine societies, which were organized at a later date, all the members derived their powers from the same guardian. A man might become a medicine man as the result of a supernatural experience during which powers were conferred upon him directly by his
[787] guardian. Such experiences were sought through long continued prayer and fasting. More commonly, when a man desired to become a medicine man and had determined his guardian, he applied to some medicine man who had derived his powers from that being, and asked for instruction. If the medicine man believed him to be sincere and was willing to accept the gifts which he offered in payment, he received him as a pupil and, at the next meeting of the medicine lodge, took him into the lodge with him and instructed him. The lodge sometimes continued in session two months; and
[837] during this time, as part payment, the medicine man exercised the rights of a husband toward his pupil's wife. Often a medicine man would have several pupils whose wives would remain with him in his booth in the medicine lodge. He might instruct them also if he

14: Weltfish E-4, 5 (1928-1936, 1954) 1965
(1867) NQ18 Pawnee NQ18



754 • 837 Sexual affairs were a common cause of suspected witchcraft activity in both men and women. As witchcraft-prone situations, the following were cited:

Bringing Trophies was an old man married to a very young girl and he was very jealous of her. Joe E was an interpreter and had plenty of money and the girl made advances to him, inducing him to buy her some calico. As she sewed her dress, her husband became suspicious after she was unable to tell him how much the material had cost her. He investigated and finally confronted Joe E who told the old man that it was his business to watch his wife. Finally the young woman and Joe E went off together and although the old man came after them with his bow and arrows, they managed to stay hidden in the timber so that he was unable to get them. Finally the girl left her old husband and, after running around a bit, married a solid citizen of the community and had two children and settled down. If he were so inclined, the old man would be expected to direct an attack of witchcraft against Joe E.

Last-Man-in-the-Road (*Hatuxka*) was inclined to go after Pipe Offering's wife. They were all quite old, but Pipe Offering was the oldest. One day while he was sitting on top of the earth lodge he saw his wife coming home with a bucket of water. It was an accepted sign of consent in courtship when a man contrived to meet a woman on her way home from the creek carrying a bucket of water and requested a drink and was given one. The woman was in a position to signify her disinterest by not responding to his request and simply continue on her way. In this case when Last-Man-in-the-Road stopped Pipe Offering's wife and asked her for a drink, she gave it to him. When she got back to her lodge, Pipe Offering who had been watching, asked, "Who were you talking to?" "That was Last-Man-in-the-Road," she said. "What were you saying?" asked the old man. "He wanted a drink and I gave it to him. Nothing wrong. He said it was too hot." "But," said the suspicious husband, "he was on his way to the creek where he could get his own drink." "Oh, that's nothing," answered the wife. Under these circumstances, Pipe Offering might at some time feel impelled to bewitch Last-Man-in-the-Road and cause him to be sick or do him to death through witchcraft.

[584]

754 Old-Man-That-Chief was apparently a man who felt he had sufficient power to do whatever he wanted and he brooked no interference with his wishes. It was said of him, "He was a big witch!"

Once there was an old woman that he wanted. She refused him. So one night at midnight when everyone was asleep, he took his stick, as he was blind, and felt his way over to her lodge. He had his eagle-wing fan and some harmful material that he would "shoot" into her. He stood in front of her lodge waving his buffalo robe back and forth